

# BAPTIST RECORD.

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FEBRUARY 23, 1893.

## THE BAPTIST RECORD

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## EDITORIAL

## NOTES AND COMMENTS.

"Who will say now that Meridian  
has not met every emergency?" O  
well we don't know, unless it be  
Jannes and Jambres, whoever they  
are.

If you want your children to be  
good and reputable when they are  
men and women, train them along  
that line while they are young and  
which may.

"Where are we at now, on the col  
lege question?" Well, really we  
don't just know, but some of the  
very knowing ones seem to think  
that we are "in the soup."

We see the question, "What can  
I do to promote a revival?" is kept  
in prominent places in one of our  
progressive exchanges. Well, what  
a patient continuance in well  
doing!

Beloved, an exhaustive sermon  
may not always be one in which  
the subject is exhausted. Remem  
ber that congregations are  
sometimes mortal, whose patience  
has limitations.

Suitable society may not be diffi  
cult to maintain. Make it a point  
always to seek for good company,  
and to have such about you and in  
your home, and you will not be  
troubled much with disreputable  
people.

The last number—the 16th inst.—  
of the Mississippi Baptist was un  
usually full of good things. Bro.  
Clarke seems to be renewing his  
youth. The paper and the editor  
deserves a liberal support from the  
people.

The recent excursion to Cuba was  
a time of seed-sowing. It is already  
beginning to give promise of a har  
vest. The New York Ministers  
Conference will, as a result of Dr.  
Montgomery's work, who was one  
of the excursionists, send in some  
excellent sheaves.

I believe if people generally  
would read it—THE RECORD—care  
fully and thoughtfully, they would  
learn to love it more."—M. So says  
a diligent and earnest Christian  
physician who finds time from all  
other duties, whether secular or re  
ligious, to read his denominational  
paper.

"In all work for Jesus, 'keep  
yourself out of sight.' Let the peo  
ple see Jesus only." This is as  
much as to say if you allow self to  
appear, you are not working much  
for Jesus. But self-workers are usu  
ally thin-skinned people. Self is un  
comfortably near the surface.

A good sister, in renewing for the  
paper, says: "Times are tight, and  
I think sometimes that I must do  
without the paper, but I don't see  
how I could. I love so much to read  
it and keep up with the Baptists  
throughout the State." Such talk  
as that is a capital tonic for a weary  
editor.

We learn with regret from the  
columns of the Mississippi Baptist,  
that its excellent editor, the venerable  
N. L. Clarke, has been seriously  
indisposed—so much so, indeed,  
that he was unable to attend as  
usual the monthly meetings of De  
catur and Sand Springs churches,  
where he ministers. We are glad,  
however, to know that he is now  
much improved, and trust that he  
will soon be himself again.

We wonder how Sam Jones man  
aged to sandwich himself in be  
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Peter smote with a sword, but Sam  
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self, but Sam, at a respectful dis  
tance, offers only a little harmless  
advice. All of this seems to sug  
gest a doubt as to honest parent  
age in the succession.

We have just learned, as we go  
to press, that Brother A. V. Rowe has  
been elected by the State Board to be  
Corresponding Secretary in place of  
Bro. J. T. Christian, recently re  
signed. We have room only to say  
that there never was a better secre  
tary than Christian and that no bet  
ter fitted man than R. we could have  
been found to fill the place he leaves

vacant.

An exchange says that the Mis  
sissippi Union has 163,000 native  
Christians under their care, for whom  
they are proposing to raise  
"a million for missions." We had  
supposed that the "million for mis  
sions" was more for the conversion  
of the heathen, and to add other  
thousands to those already saved.

Another of the noble women  
writes these good words, along with  
others, about her remittance and the  
hard times: "I like the paper  
so much; don't see how we can get  
along without it. I frequently see  
a short piece, not more than an  
inch or two long, which I think is  
worth the price of the paper." We  
thank God and take courage.

"THE RECORD has a warm place  
in the hearts of Baptists here. May  
God bring order out of the college  
confusion, and rule in our hearts to  
stop the wrangle." Many thanks,  
beloved, for your kind words, and  
we most heartily join in your prayer  
that "the Lord will stop the wran  
gle," and if the matter must be dis  
cussed, that it may be done in more  
of the Christly spirit than it once  
was.

The Centennial Committee asked  
Georgia for \$25,000 as their propor  
tion of the centennial memorial  
fund, and \$17,000 of it has already  
been secured. Well done for Geor  
gia. How stands the case with the  
Mississippi saints? Are they mov  
ing up? Come brethren, less, than  
two and a half months remain be  
fore the Convention meets at Nash  
ville.

Mississippi is to be congratulated  
on bringing to her soul Rev. Dr.  
Lampley. He is an excellent brother  
and knows how to do hard work  
for his Master"—G. H. CARTER.  
We are glad to have you speak  
so well of one of whom we were al  
ready beginning to think well.  
THE BAPTIST RECORD bids him a  
heartfelt welcome to a splendid church,  
a fine country and plenty of "hard  
work." Here is our hand, Brother  
Lampley.

The sudden death of Col. Ethel  
Barksdale, of Jackson, was a great  
shock to all of our State people. He  
had long been a prominent leader in  
politics, and had done much to help  
our people politically and material  
ly up to our present high state of  
prosperity. He leaves a record that  
will compare favorably with the  
other men of his time, and, we trust,  
was a true believer in the Christ,  
man's only hope for the future.

Christian, well-doing is always  
sensed when it is inspired by  
love, sustained by faith, and im  
pelled by earnestness. "The love  
of Christ constraineth us." We  
walk—and work—by faith, not by  
sight." "This one thing I do, for  
getting those things which are be  
hind, and reaching forth onto those  
things which are before, I press to  
ward the mark for the prize of the  
high calling of God in Christ Jesus."

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We suppose it is in order to say a  
word about the Mardi Gras carna  
vals recently on in New Orleans  
and Mobile, now that they have gone  
by. We have tried to view these  
things somewhat in their practical  
bearings, as well as in their social  
and esthetic relations. The  
conclusion we have reached is, that  
they are not favorable to the best  
interests of our people and common  
country.

It is claimed that they are of  
great practical use to the business  
of the cities where they are held,  
because they bring large numbers  
of people there who have ready  
money and who leave much of it in  
exchange for articles of trade and  
commerce which otherwise they  
would not get. Over against this,  
we venture to suggest that if the  
same people who go abroad and the  
hard times, "I like the paper  
so much; don't see how we can get  
along without it. I frequently see  
a short piece, not more than an  
inch or two long, which I think is  
worth the price of the paper." We  
thank God and take courage.

The pastor baptized a choice  
young man into the fellowship of  
the Oxford church last Sunday  
night after the sermon.—Dr.  
John William Jones writes us that  
he would not consent to receive  
the secretaryship of the Sunday School  
Board if unanimously tendered  
him. We never, for a moment, sup  
posed that Dr. Jones desired the  
place, and had nothing from him for  
supposing that he would accept it;  
but that does not argue that he  
would not make a capital officer,  
and that his brethren might not  
succeed in persuading him to undertake  
it. This would be the place  
seeking the man and not the man  
the place.—A pastor who left a  
field where he was greatly beloved,  
wrote us just after he had preached  
his last sermon: "In my sermon I  
made no allusion whatever to my  
work, nor to the fact that I was  
going to leave for another field, but  
preached the gospel as earnestly as  
I could." That stands in striking  
contrast with the way the godly  
many preachers do it. They usually  
get up a sensation by telling the  
people that they love them better  
than any people in the world, and  
there is a scene, lamentation and  
weeping and neither preacher nor  
church will be comforted until the  
whole thing gets into the papers.  
The mystery to us has been, why a  
pastor leaves people who are thus  
up in arms against his doing so—but  
then we are not always permitted  
to see behind the curtain.

—A secular paper tells us of a  
Methodist preacher and his wife  
who were driven to insanity in  
South Carolina from starvation.  
He was on a circuit of four  
churches, which paid him a salary  
of \$340 for 1892. He had to feed  
and clothe his wife and entire family  
from this pittance, and in addition  
keep a horse with which to meet  
his appointments. For months  
they subsisted on corn bread and  
milk and endured the terrible  
strain until the corn and milk  
failed, when their want became so  
acute that they were to be so  
permitted to go to a hospital in  
Columbia. The brother of the gentle  
man, who is himself a Methodist  
preacher, publishes a card, in which  
he vouches for the facts. He says  
rather than go in debt they starved.  
This is horrible, if true.—Omega,  
in a Mississippi letter to the Western  
Recorder, says of Rev. L. C. Whitehead,  
"He is a zealous colporteur of the  
Yazoo Association: "Sometimes  
he gets off not exactly a thousand  
miles from home," but sometimes  
forty miles from any other place,"  
and finds great destitution. On  
one occasion he proposed to hold  
public worship with a family and  
requested a Bible, when the man of  
the house said: "Whitehead, we  
haven't got any Bible, but the gals  
has got some geographies, if they'll  
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## THE MODERN SUNDAY SCHOOL

BY L. S. FOSTER.

Religious instruction is the fundamental idea in all Sunday School work. The imparting of this religious instruction to the young is a work which dates as far back as the history of religion itself extends. In his farewell address to the people whom he had led out of Egypt, Moses said to them: "Take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons and thy sons' sons." Again it gives them these words of the Lord: "I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

On certain occasions, in connection with the record of events themselves, God's people were required to erect memorials to stand as perpetual reminders to their children of these wonderful events. These memorials would attract the attention of their children in the coming years, awaken their curiosity, and cause them to inquire into the matters which they were designed to commemorate. For instance, the people were commanded to take twelve stones from the channel of the river Jordan, which was made dry for them to pass over, and with these they were to erect a monument to commemorate to their children their miraculous passage over the river.

The Israelites were strictly commanded to teach their children the truth of their religion. The Lord thus speaks through Moses: "These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be at frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." All of this enjoins the greatest diligence in teaching religious truths to their children.

A beautiful picture of this pious teaching of truth is presented in the apostle's words to Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in the Christ Jesus." This came about by the unfeigned faith which dwelt first in Timothy's grandmother, Lois, and then in his mother, Eunice. In this case of Timothy there is an illustration of a statement made by our wise and illustrious countryman, Oliver Wendell Holmes. Being asked when a child's training should begin, he replied: "One hundred years before he is born." It is unquestionably true that every child's training does begin with his ancestors, several generations back, for influences are then being created which are already in waiting, when the child's existence begins. In the midst of these influences, the religious training of Timothy had its origin in his grandmother's faith, and also in those influences which moulded her character.

Upon all parents rests an obligation to furnish their children suitable religious training. The Sunday School is an organization in which Christian parents and workers unite their energies in giving this religious instruction to their children. The parents sometimes test, relegate to the Sunday School the obligation to train their children religiously.

In some form, Sunday Schools may be traced back to a very early date. It would seem that Christian people, from the time of the reformation, have at different periods, though without concerted action or organized system, given attention to Bible instruction for the young on the Lord's Day. The schools of Luther were held seven days in the week, and especially provided for religious instruction on Sunday. John Knox introduced into Scotland a system of Sunday Schools, and C. S. Rafinesque asserts that they have existed in Italy for centuries."

The same writer also says: "In America the early history of New England shows the religious training of the children, supplemented by the weekly instruction of the minister; and it is asserted, on credible authority, that in 1740 the German Seventh-day Baptists established a school at Ephrata, Lancaster county, Pa., which continued for nearly forty years." It will be seen that this movement in America antedated the great work of Robert Raikes by about forty years.

It is of this modern Sunday School movement that I would speak. The justly esteemed Robert Raikes may be considered a pioneer in such work. At any rate, he gave it a mighty impetus, and may be said to have inaugurated a new era in this sphere of religious activity. While I shall speak of the work subsequent to his day, yet let it be distinctly remembered that all along the line of Christian history the religious instruction of children of Christian parents was never neglected. In every age there have

been pious Loises and Eunices, who have trained their children in the nurture and admonition of the Lord."

In the work of Robert Raikes there was new efficiency because prominence was given to organization. He began his work in 1790 or 1791. He was a printer in Gloucester, England, and as this work laid hold of his attention he was greatly stirred and succeeded in arousing many who zealously labored with him. His business led him to the suburbs of the town, inhabited by the lowest class of the people, and he was struck with concern at seeing a group of children, miserably ragged, at play. He was informed that on Sunday the street was filled with a multitude of wretched children, who, having no employment on that day, spent their time in noise and riot, and cursing and swearing." To check this deplorable profanation of the Lord's Day he engaged four women, who kept day schools, to instruct as many children as he should send them on the Sunday, in reading and in the church catechism, for which they were to receive one shilling each. In a short time a very great improvement was visible both in the manners and morals of the children who came in considerable numbers." A hold on the children was thus obtained, and they were easily induced to attend church. Many in this way learned to read and learned the catechism. Mr. Raikes' work was entirely in the church of England.

"Scarcely less distinguished than Raikes was William Fox, a Baptist of London, who, at the same period, established a Sunday School at Chatham, and who was greatly encouraged by correspondence with Mr. Raikes. The Sunday School Society of England, which is still a useful organization, was the result of the labor of Mr. Fox."

It will be well to remember that the plan of instruction adopted by Raikes and Fox included two things now discarded in Sunday Schools: (1) The paying of the teachers for their services, and (2) the teaching of the elements of a secular knowledge as a basis of religious instruction. But the Bible was always made the text-book in the reading exercises. This scheme of work among the poor and neglected was noticed by the Gloucester newspapers, but a letter of Mr. Raikes, published in the "Gentleman's Magazine" in 1784, first drew general attention to the movement. Large numbers of schools, organized on the same model, were formed in all the principal cities in the United Kingdom, until in 1789 there were 300,000 scholars enrolled by the Sunday School Society, and after fourteen years £4,000, or \$20,000 had been paid out for instruction. Her majesty, Queen Charlotte, admitted Mr. Raikes to an audience, and expressed her high approval of his plan."

The good work, after some years, met with a serious difficulty. "The impediment to its prosperity was the expense of hiring so many teachers. Even in Gloucester, the birthplace of the Sunday Schools, after Mr. Raikes' death, in 1811, all the Sunday Schools were closed temporarily for want of funds." There was a providence in this, for the close of the schools for want of funds led all friends of the work to think of the claims of God upon their people for one-seventh of their time. The schools were soon reopened with free instruction. "Whoever first conceived the idea of gratuitous instruction has nearly as much merit as Mr. Raikes himself." I am inclined to think that the plan occurred to many minds in different places at the same time, as the result of the necessity laid upon them by Providence. This was the means of starting the Sunday Schools on a new career of usefulness and success. The idea spread so rapidly that in a few years the teaching was almost universally gratuitous.

Another good result flowed from this providence. The hope of compensation having been removed, and there being nothing whatever to appeal to cupidity, all mercenary teachers left work and a better class of teachers took their places, whose only motive to work was consecration to Christ. This better class of teachers seeing the necessities of the work regarded it as a divine call to them, and they accordingly offered their services. Not only this, but seeing what an unspeakable benefit the schools had been to the poor and destitute, the rich realized that their children would be equally benefited by this religious Sunday instruction. In this way the schools ceased to be filled by the very poorest alone, and many of the better classes placed their children in the schools.

The services of the higher and consecrated teachers, and the influx of the children of the wealthier classes, soon led to a closer attention to the places of meeting. Handsome buildings were erected in connection with the different churches and chapels, or by general subscription, and gradually the present system came in, which has filled the old and new worlds with Sunday Schools.

For a long time, however, the secular teaching, which included, in some instances, not only spelling and reading, but also writing and arithmetic, was continued. True, it was not of a very high order, but it placed the key of knowledge in the hands of multitudes who other-

wise would never have been able to read; and the religious instruction with which it was combined has moulded the characters of some of the best men in England."

"In 1803 the Sunday School Union of England was formed, which by its numerous publications, its traveling agents, and its connection with branch societies in every part of the kingdom," has wielded a mighty influence on the Sunday School work.

We now come to the last development in this great work which has occurred within the last thirty or forty years, the discarding of secular instruction and making the Sunday School work exclusively the impartation of religious instruction. The improvement and multiplication of week-day schools have come to render this feature unnecessary in the Sunday Schools, and they have become gradually restricted to religious instruction. We are told that "this for a time threatened to affect the popularity of the Sunday Schools, but as the teachers were earnest men, they cultivated the art of teaching with considerable success," and the present mode of exclusive religious instruction gradually grew up.

As before stated, the work of Robert Raikes was principally in the church of England; but his work began almost contemporaneously with the work of the Methodist founders, the Wesleys and Whitfield, and the impetus of the Sunday School work began by Raikes has descended directly to the large body of Christians who are followers of the Wesleys and Whitfield. In the department of Christian work they display zeal and energy. They have their Sunday School literature, lesson papers, catechisms and music books, and wherever one of their local organizations is planted, a Sunday School is very soon ready to read and learned the catechism. Mr. Raikes' work was entirely in the church of England.

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wise would only try hard enough. Our Sunday School is doing great memory portions of scripture, and good by teaching the truths of the chief employment of the teacher. Bro. J. F. Coleman, Sr., is the efficient superintendent, with these verses. Afterwards the question book was added to the recitation book, and after a time superseded it. Still later came the International Lesson, with the less helps, golden texts, blackboard exercises, etc. In the early self-sacrifice tickets were given, when these had sufficiently accumulated they were exchanged for books. This stimulated the production of volumes of suitable character, and from this the Sunday School library has been developed.

You just ought to be at our prayer-meeting. The way the brethren talk and pray is delightfully cheering. It is so helpful to a pastor to know that he has such able and willing workers to aid him in his work for the blessed Master.

There are three preachers who hold their membership in this church and another expects to join soon. Elder Isaac Smith, who has led so many people to accept Jesus as their Savior and who has baptized so many for the churches to which he has preached, is still a very energetic worker in the Master's cause. He is seventy years old. He preaches to four churches.

We plead the immutability of God in the provision of His decrees, and the infallibility of Christ in obedience to the purposes of the divine will, in relation to the unwarranted charge that he could by willpower or any other agency have brought to the temple His scepter and dominion in and over all. Hebrews 2:1, 2, 3, 4, 5, 6, 7.

He was omniscient, knowing the end from before the beginning; whether it is his duty to go to his appointment or to stay at home with his wife whose health has not been good for more than a year. She has been a faithful helper, by being a keeper at home.

Bro. G. W. Potter is serving no church this year. He is assisting his son in school teaching at State Springs, and preaching almost every Sunday. So you see we have an agent in Calhoun county, paying his own expenses by teaching; and preaching the gospel without charge. He has done a great work for this community as teacher and preacher.

From the way Prot. Binkley is working our boys and girls in the school room, we think they will be better prepared for work in the church and other places, when they become men and women, than some of us have been.

God bless THE RECORD editors, publishers and readers, is the earnest and sincere prayer of

J. R. SUMNER.

WALLERVILLE, Miss.

### COULD CHRIST HAVE BEEN SUCCESSFULLY TEMPTED?

This startling inquiry is propounded to the readers of THE RECORD to elicit the truth, and is instigated by the fact that on three different occasions in life we have heard it asserted from the pulpit that He sometimes did temptation.

The last occasion of its utterance

was by Rev. J. M. Keaton, of West Point, Miss., who was preaching in this own Sunday night, the fifth inst., on the temptations of the Savior, as found in the 4th chapter of Mathew. He stated that hitherto Sunday Schools have been general. At first they met with considerable opposition from portions of the ecclesiastical courts, but are now generally endorsed by the denomination. Sunday Schools exist in Edinburgh, Glasgow and most of the large towns. The names of Dr. Chalmers, James Gall, David Stowe and others, deserve mention in connection with the progress of Sunday Schools in Scotland. One of the most thoroughly systematic Sunday School workers I have ever known is Mr. Robert Tweed, of Rodney, Miss., a Scotch Presbyterian. It is often said, by way of pleasantness, that a Presbyter minister is never found where he cannot go in his buggy. Yet it is true that wherever you find a Presbyterian church, you find also either a Sunday School or the thorough private training of the children in the denominational doctrines.

The children are drilled in the Westminster Confession, and its doctrines are theirs for life, and they can readily tell the chief end of man, or give a definition of the divine decrees, or of any of the great doctrines of the Bible. This is admirable, for if we believe these great truths, we should instill them into the minds of our children.

The children are drilled in the United States began in Lancaster county, Penn., in 1740, but was not prosecuted to any extent until January, 1791, at which time the Philadelphia Society for the Support and Instruction of First Day, or Sunday Schools, was founded. This society was composed of different denominations, including the Society of Friends, or Quakers. Its constitution required that the instruction given in its schools should be confined to reading and writing from the Bible, and such other moral and religious books as the society may direct."

The New York Sunday School Union was instituted in 1816; the Philadelphia Sunday and Adult School Union was organized in 1817.

These three societies recognized the union of different denominations, and, after some time, organized the American Sunday School Union in 1823, in the city of Philadelphia, which is still in existence and publishes admirable union literature for such communities as find it necessary to keep up a Sunday School on the union basis. This society has accomplished a great and good work along this line. It object, besides publishing, is to concentrate the efforts of Sunday School workers in different sections of the United States, and to promote the work in schools wherever there was population and opportunity.

As the new States were settled, however, and the various denominations were strengthened, more attention was given by each to its own Sunday Schools, and denominational organizations were formed to promote the work. The plan now is for each denomination to push its own Sunday School work.

O. C. GREEN,  
Moffat, Bell county, Texas.

### MT. PLEASANT CHURCH

Is in the Chickasaw Association, Union county, Miss. It is composed of about 165 members. Some of these are very faithful; but some of us could be more zealous for God if

we would only try hard enough.

Our Sunday School is doing great

good by teaching the truths of the

scripture.

W. J. NORTHERN.

Be sure to write to the Baptist Record for prices when having your job printing done.

### WANTED.

For sale for an old postage stamp I will give 50 cents for a canceled postage stamp issued by the Livingston, Ala., post office during the Civil War. Please leave it on the envelope just as received. Will give good prices for the complete set of the Confederate stamps. Look over your old stamps you may have a Livingston stamp.

Address, RALPH WORMELEY,

3 North Court St., Memphis, Tenn.

CAPITAL.

18mo, 590 pp. Price, 40 cents.

This improved edition is published

in two vols., one of which retains

the translation of baptism (immersion, etc.), and the other has the Anglicized form of the Greek word (baptize, etc.).

AMERICAN BAPTIST PUBLISHING SOCIETY,

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SCHIFFMANN'S ASTHMA CURE.

Is used by inhalation, thus reaching

the seat of the disease. No

inhalation and certain ad-

dresses, Dr. R. Schiffmann, St. Paul, Minn., for a free trial package.

9. o. w.

### LETTER FROM GOV. W. J. NORTHERN, OF GEORGIA,

ON HIS IMPRESSIONS OF OUR WORK IN CURAÇAO.

We asked G. v. Northern who accompanied our party on the recent excursion to Cuba, to give us his impressions of our work there, and he has kindly taken time from pressing official duties to send us the following letter:

It is not improper to add that having been himself for many years one of the most accomplished and successful teachers that Georgia ever had, Gov. Northern naturally looked into the educational interests of our mission and feels very strongly that in addition to the very good schools we now have there, Cuba needs a Baptist High School for girls, so well managed and taught by American teachers as to attract the attention, and secure the patronage of the best people in Hayaya and throughout Cuba.

Are there not Baptist teachers who, for the sake of the cause, and for the promise at the same time of large pecuniary reward, would be willing to undertake this enterprise?

ATLANTA, GA., Feb. 7, 1882.

BRO. EDITOR:—My recent visit to Cuba and my examination into the mission work done in Havana prompt me to say some things for the encouragement of the Home Board and the information of the denomination.

## LIFE AND DEATH.

Foolishness how death conducts to life, And full how life, in turn, to death; The threshold, this, the temple that; The corridor—a single breath.

Go, watch the summer buds, and learn Decay begins amidst of bloom; Go, mark the infant, and behold, We leave the cradle for the tomb.

Each breath we draw but points ahead, A catch-word to another page; our manhood's but the age of youth, And childhood, but the youth of age.

One strange epitome of life! Each moment's good or evil thought, That dashes from the fiery brain, By self-destruction, willingly wrought.

Then, by the hand of God alone, Life's wondrous web so finely spun; And Life and Death so framed to each That each the other feeds upon.

SELECTED.

## Woman's Work

## CENTRAL COMMITTEE.

President—Mrs. Adelia M. Hillman Clinton.  
Vice Presidents of Thirty-four Associations, Corresponding Secretary and Treasurer—Mrs. Rebecca P. Sproles Jackson.  
Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.  
OTHER MEMBERS.  
Mrs. Sallie A. E. Bailey, Jackson.  
Mrs. Annie R. Ballif, Jackson.  
Mrs. Nannie J. Landers, Clanton.  
Mrs. Mary Bailey Arce, Clinton.  
Objects of Benevolence—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi Colleges, Sustention Asst. Minister and Friends.

## FEBRUARY.

Missions in Southern States and State Missions—"Ye shall be my witnesses both in Judes and Jerusalem and to the uttermost parts of the earth." Missionaries, 304, working among native population in cities, country, mountains and frontier, among colored people, Germans, French, Mexican and Swedes.

Study Topics—Material prosperity of the South. Danger of prosperity without evangelization. Vast field. Little mountain whites and negroes. Vast ground possessed by Southern Baptists through numerical strength. Progress of Centennial collections.

## FRONTIER MISSIONARIES.

The poverty and meager salaries often result in the barest supply of the necessities of life. The wide range of their work, the distance to be traveled over the roughest roads, or where none exist, taking their course from settlement to settlement, sometimes by the sun or by the stars, the heat of summer, the cold of winter, the rain, hail, snow, swollen stream, the coarse fare, the pallet of straw, the insufficient and sometimes untidy covering, the rudeness and ignorance encountered, the want of houses of worship, preaching often in crowded dwellings, or in the groves, make every day of their long absence from home a day of sacrifice unknown to those who live under more favorable conditions.

Our noble Christian women have carried sunshine into many of these homes by the valuable boxes of supplies, which they have sent and we hope that they will continue to do so. But cannot they, and all of our people, so enlarge their money gifts to the board as to enable us to relieve these burden-bearers, toiling for the Master, still further? Help us to increase their charities.

J. T. TICHENOR.

## BOXES FOR FRONTIER MISSIONARIES

Societies desiring to help frontier missionaries can obtain letters from them, and suggestions for sending boxes by applying to the President of the Central Committee, Mrs. Adelia M. Hillman, Clinton, Miss.

## RECOMMENDATIONS

OF Home and Foreign Boards, and Executive Committee, Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Unanimously adopted at Atlanta, Ga., May, 1892, as the basis of work for the conventional year ending March 1893. These lines of effort are not intended to interfere with, or supersede other work already undertaken.

By recommendation of the Home Board, it is suggested:

(a) "That Woman's Mission Societies make moneyed contributions (through the Board) for the support of missionaries and their families on the frontier and elsewhere."

(b) "That boxes of clothing and other useful articles be sent to frontier and other needy missionaries. Number of boxes sent last year, 122. Value, \$6,776.44."

(c) "That the Cuban School for Girls (boarding and day school) now thoroughly established, continue to receive the aid of Woman's Mission Societies. Support of a boarding school, \$120 per year."

(d) "That Woman's Mission Societies and Bands assist in collecting the Centennial Offering of \$125,000, to be expended in Chapel Building."

II. By recommendation of Foreign Board it is suggested:

(a) "That all women missionaries of the Southern Baptist Convention in foreign lands, be presented to the Woman's Missionary Societies for their support. Number, 54. Total of salaries, \$32,400."

(b) "That the object for the next Christmas Offering be the increase of missionary force in Japan."

(c) "That Woman's Mission Societies assist in collecting the Centennial Offering of \$125,000, to be expended in Chapel Building, Bible translation and other permanent work; and that this general effort

be considered as including the special effort already making for Chapel in Rio Janeiro, Brazil."

III. "That Prayer be given that is the chief factor of success in the Centennial effort, as well as in results achieved by missionaries at home and abroad; that each worker also needs a consecration through prayer. As an aid to "purification in prayer," the Mission Card is mentioned."

IV. "That missionary intelligence be widely diffused through increased circulation of the organs of the Board, viz: the Foreign Mission Journal and our Home Field, also Knit Words for use of young people, that leaflets be distributed and columns in State papers be utilized that missionary papers conducted by Central Committee, or otherwise, be recognized as efficient aids, doing valuable service."

V. "That the need exists for increasing the number of contributors to missionary work. Therefore, the definite sum to secure at least \$100 annually from every Baptist woman, whether connected with a Missionary Society or not, is commended."

VI. "That the absolute necessity of providing Central Committees with an Expense Fund for postage and stationery, be recognized, and that plans be devised in each State to secure such a fund."

VII. "That the special occasion of a Centennial celebration be made the opportunity of securing a contribution from every young person and child, and that this interest be made permanent by enlisting their cooperation in Societies and Bands."

## APPRECIATION.

I call special attention to the Missionary Calendar of Prayer for 1893. The first issue of the Missionary Calendar was made in 1892 by the ladies of the First church of Augusta, Ga. It was neat and attractive as a calendar, but what was of more especial value, each day, as it was recorded on the calendar, brought to its owner's attention the name of some missionary of our Convention, with a request that prayer be offered to God on his/her behalf. This year the calendar has been improved. The money made on it all goes to missions. It asks prayer and makes money for missions and missionaries. Every Baptist house—and several rooms in many Baptist homes—in the South, should have a copy in it. Price 25 cents. They can be purchased at the Maryland Baptist Missionary Rooms, 9 W. Lexington street, or from Miss M. E. Wright, Augusta.

41—

THE HOME MISSION FIELD.

After speaking of the destitution in Louisiana, Dr. I. T. Tichenor says: "There are in Missouri eight hundred thousand Germans occupying a wide tract of country, stretching from St. Louis to Kansas City, for whose spiritual interest no other Baptist Board is at work—a destination three times as great as that of Louisiana, which looks to the Home Mission Board alone for help."

"The destination in Arkansas is fully as great as that in Louisiana, while that in Oklahoma and Indian Territory is equally as great, and even more pressing in its demands. Texas has on the Mexican border a district of country containing one hundred thousand inhabitants, many of them Mexicans, with but one Baptist preacher in the entire district. In the Pan Handle and on the western frontier the destination is twice as great as that upon the Mexican border."

By and by the wife and daughter hear of this praise, in some round about way, and feel a thrill of pleasure, which, great as it is, would ten times greater had the father himself spoken to them his words of sympathy and praise.

Why not cultivate something of a demonstrative disposition, if we have not one by nature? I do not mean that we ought to be always telling our loved ones how much we love them—but it is better to do this too often than too seldom—and there is nothing amiss in the expression of affection. It is true that "actions speak louder than words; but words have a charm of their own, and a term of endearment, a loving word, sometimes lingers in the memory as a precious possession."

Especially is this true in regard to children. They seem literally athirst for the caresses and fond words which fortunately they seem to incite in those who love them.

I know of one little girl, who, being slightly indisposed, was being tended and cared for by her mother, a woman generally too busy to show her warm heart to the children, and watch with longing eyes the word preachers coming.

"Then there is Florida, that from Jacksonville to Key West is an almost unknown field for missionary labor. Several of its prominent cities are appealing for better houses of worship, and they cannot obtain them too soon.

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## NOTES FROM AFAR.

HARTSHORN, INDIAN TERRY (February 18, 1893)  
EDITOR RECORD.—I have moved from Riley, Miss., to this place.

I am here as I trust by the influence of the Holy Spirit. There is great demand here for Christian workers. Indeed the field is white unto the harvest. I find some excellent Christians here in the Territory and have formed the acquaintance of some of the preachers who seem to be more consecrated to the work of the Master. I have been called to the pastorate of the church at this place and want my Mississippi brethren to help me by praying for me in this far away field. Tell them to be strong in the work of leading the people of their flocks to push for the extension of the Re-deemer's Kingdom. We do not have everything as convenient in this Territory as we have in Mississippi but God is present with us in our work and all is well.

Please tell my correspondents to address me at this place.

Yours in love,

J. L. FERGUSON.  
P. S. Send statement of my account. I want to pay up and as long as THE RECORD is published and as I live I want it.

This letter was not written for the public but it is so full of good things we ventured to print it in the paper so that all may read it. We have no doubt Bro. Ferguson's many friends will enjoy reading it as much as we did. We hope our brother will write often.—Eds.

## WISE WORDS OF AN OLD AND RIPE CHRISTIAN.

Those brethren who answer an appeal to the laws of our country to settle the removal question, instead of the Bible, certainly have not read the sixth chapter of first Corinthians, which reads thus: "Is there not a man among you able to judge between his brethren? but brother goeth to law with brother? Why do ye not rather suffer wrong? Why not suffer yourselves defrauded?" Suppose those brethren who are in the dispute could all swap places geographically, with all of them in terest, and then vote on the question of removal would interest, or would principle prevail? O times when we think we are led by principle, when we examine ourselves, it is interest.

H. G.

## A WORD FROM KOSUTH.

DEAR RECORD.—I am just home from old Hinkle church. It is a country church, but every time I have returned home from there in fifteen months I have carried something for the support of my family. Did they pay up last year? Yes, and more too. The blessings of the Lord were upon us Sunday, and his saints rejoiced. Surely Bro. J. A. Lee's picture of Feb. 2 is overdrawn, or else it is a exception. In a ministry of fifteen years I have never seen anything like it in city, town, village or country. I have yet to be treated unkindly by a Baptist church. May God keep us all in the way. Your brother,

J. H. TAYLOR.

## RELIGIOUS INSTRUCTION FOR CHILDREN.

One great difficulty many parents is to know how to introduce the subject of religion to their children in an easy and attractive way. They often wish to impress lessons of morality and usefulness, but feels a want of satisfactory capacity. By taking The Young Reaper and The Sunlight, semi-monthlies, published by the American Baptist Publication Society, such would find great help. Gather the children, read one of the bright, fresh stories, and from it lead on to the matter which you would talk. Make a reading club of the family on Sunday afternoon. These papers only cost for the semi-monthly, twenty cents, and sixteen cents per year, in eight of five. The monthly is only ten and eight cents.

Our creation is an act of wisdom which never errs. We are here for a purpose—to act some part in the arena of life. We are made for activity, and our most earnest inquiry should ever be: "Lord what will thou have me to do?" The indentent can not be happy. The highest plane of enjoyment can not be attained without Christian activity. Believing in the distressed, comforting the sorrowing, raising the fallen is angel-like, Christ-like. Such work is twice blessed. It blesses him that gives, and him that takes. Activity characterizes the heavenly hosts.

"None idle there:  
Look where thou wilst, they are all active,  
All engaged in meet pursuits,  
Not happy else."

H. W. LANTEP,

## THE TIME IS SHORT.

In some seventy days the Southern Baptist Convention will meet in Nashville. What report will the churches of Mississippi have to make through the treasurer of the Foreign Missions Board, for their work this year for the nations? The State is not in the fore move for this contribution? The Board is in great need. The time is short.

H. A. TUPPER,  
Corresponding Secretary.

## VIGOR OF MEN

Gandy, C. A., Permanently Restored. Weakness, Nervousness, Debility, and all the results of overwork, early exertion, exhaustion, the effects of overeating, overdrinking, full stomach, development, and tons given to every member. Immediate improvement seen. Failure impossible. Case history, full explanations and proof furnished free. Address:

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the strength of Cocoa mixed  
with Starch, Arrowroot or  
potato, and contains  
nothing, except less than one cent a cup.  
It is delicious, nourishing, and easily  
digested.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

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one of her most zealous members that we and the community have lost a devoted Christian; her family, a kind, affectionate wife and mother, who was both comforter and counselor.

Resolved, That we, the members of the Baptist Woman's Missionary Society, tender our warmest sympathies to the bereaved husband and children, and pray God's blessings to rest upon them. We are consoled that she still lives, but in a brighter world, where trials and sorrow never come.

At the residence of Mr. J. P. Neale, Good Hope, Miss., February 14, 1893, Mr. J. T. Holmes, of Rankin county and Miss Rubie O'Neal, of Good Hope, Leake county, Miss., Rev. T. E. Morris, officiating.

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